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THE EXPOSITOR

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JOURNAL OF PRACTICAL CHURCH METHODS



Volume LXI, No. 7

January, 1959

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An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published each month by the F. M. Barton Co., Pub., Inc., Caxton Building, Cleveland, Ohio

Subscription Rate: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies, 35c. Back copies, 45c. Bound volumes, \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y.

Copyright, 1946. Entered as second-class matter at the Post Office at Cleveland, Ohio.
Additional entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

Subscription Dept.
The Expositor
East Aurora, N. Y.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

MISUSED WORDS

FOR years I've wanted a set of rules for the use of speakers of all sorts, whether laymen or preachers, in their choice of words.

And I'm beginning to believe we'll soon be able to make up a code of that sort. Signs pop up here and there that give me hope.

And the funny thing about many of these signs is that they appear where you'd least expect to find them — in a kind of perfectly-proper government censorship.

Some people in Washington may be doing their best to make us all miserable, but the Federal Trade Commission, at least, has its good side. It's not only working for more truth in business, but it's becoming such a guide for speakers as I've so long wished for.

The Commission is telling advertisers, not speakers, how they should talk. But preachers and politicians and Sunday-school teachers and reporters and editors could do the rest of us a favor if they'd take the Commission's rules to heart.

Advertisers, says the F.T.C., must not say that a thing is "crepe", or "metal-cloth", or "silk", or "wool", or "linen", or "homespun", or "leather", unless it is the stuff which you and I think of when we see these words.

All right; I'm all for that, I don't want to buy brown paper for calf-skin, or cotton for wool, or machine-made stuff for hand-wrought. Neither do you, though we've all done it oftener than we like to remember.

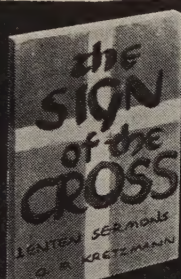
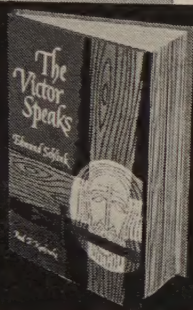
But there's no F. T. C. to tell speakers that they are likewise breakers of the law, when they hand us mushy sob-stuff and want us to take it for real emotion.

There's nobody ready to issue a "cease and desist" order against a man's talking about "splendid", "magnificent", "disting-

(See page 172)

NEW INSIGHTS AND INSPIRATION FOR

Lent and Easter



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translated by
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These seventeen penetrating meditations on Christ's seven words from the cross and on eight of His statements after the resurrection bring fresh insight into the towering events of Lent and Easter.

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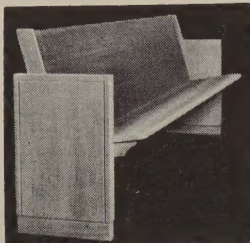
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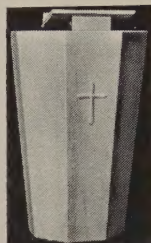
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MISUSED WORDS

(From inside Front Cover)

uished", "unique", "spiritual", "patriotic", when the thing he's describing is as unexciting as cold pancakes.

Within a month I've been introduced to "distinguished" nobodies. I've been shown several "unique" books that are about as unique as a milk bottle. I've listened to stuff called "patriotism" that was no more than a cheap mixture of prejudice and ignorance.

The F.T.C. says that tire-makers must not claim their tires are puncture-proof unless they really are. Sellers of tulip bulbs must not say "grown in Holland" if the bulbs actually grew in New Jersey. And advertisers are told that they should not say a thing is new when it isn't, nor that it is amazing when nobody over four years of age is likely to be amazed by it.

I knew several men and at least one woman who should take these warnings seriously. For instance, there's the man I heard one night, telling tall stories of one sort and another and giving us to understand that each incident happened to him or to somebody he knows. He's an evangelist, though he might have been a labor leader or candidate for sheriff.

He was telling a not very interesting yarn, and he brought into it, as being actors in his little drama, the names of his nephew and his son. That story is one I knew before either of these two boys were born, and so did everybody else in our part of the country. Its hero is about as real as Popeye or Robin-Hood.

This fall I've heard a man who wants to go to Congress say that he has been studying the problem of farm tenancy for years. But I happen to know a woman who has been studying the same subject somewhat for less

than two years; and, if she cared to, she could make his so-called facts and figures look very foolish. His figures are one-sided, and out-of-date, and some of them are as the blind guess of a man who thinks things are so because people would vote for him if they were.

A lot of the trouble we are now in is due to these people who misuse words. Like some advertisers, they hope we'll believe them if they say it loud and often enough.

And I'm sorry to admit that millions of us do believe them. We take their glass for gems, their rayon for silk, and their brass for gold.

We accept promises they do not mean to keep; at their bidding we hate people who have done us no wrong; and we swallow for truth a hash made up of truths, a lot of half-truth, and some outright lies.

—THE CHRISTIAN ADVOCATE

FROM AUSTRALIA COMES ANNOUNCEMENT of a "MUSICAL on FOOTBALL" as School News.

Grammar School students, Caulfield, announced presentation of an unusual musical play, dealing with Australian football rules.

The play — "Bullumbimbi" — was written, set to music and produced by the masters, and was shown on several evenings in a local Memorial Hall.

"Bullumbimbi" is a mythical Victorian town, where the local football club finds itself in danger of losing the club grounds to a city "Spiv" who wants to turn the halowed ground into a dog track!

The school is presenting the play to celebrate the centenary of Australian Rules Foot-ball. (Quoted).

THE PREACHING OF THE

FOOLISHNESS?

A STUMBLING BLOCK?

OR THE POWER

AND THE WISDOM OF GOD?

WHEN I was in theological seminary I was told that it isn't a Christian sermon, unless you have Christ in it. You can talk about war or politics or radioactive fall-out on any subject today, in a sermon, and almost hardly ever mention the name of Christ. It is like a remark I heard a Sunday School worker make some years ago that you could teach the Sunday School Lessons without saving to drag God into it. She thought that you could teach the Social Gospel to children and not drag God into every such lesson.

In conversation with a church-member, one time, I was trying to defend my own practice of preaching a sermon occasionally without preaching "Christ and Him crucified." This particular churchmember was of the opinion that no true preacher of Christ could serve His Lord and Master faithfully, unless he could say with Paul, "For I determined not to know anything among you, save Jesus Christ, and Him crucified," I wanted to know how I could put that into a 4th of July sermon, or a Labor Day sermon. He said, "If you love the Lord, you will find a way to put it in every sermon."

In most sermons, it is easy to follow the practice of Paul in Corinth. But on some occasions this is more difficult, but it can be done. So for the benefit of any young ministers who do not now follow this practice and would like to try it, I will give some of the things I have done in my 35-years of preaching, that may suggest to them how they may do this.

1. In a Labor Day sermon. Text: Matt. 21:28
"—go work today in my vineyard."

In the plan of salvation, we are workers together with Christ. The fields are white unto the harvest, but the laborers are few. We are Christ's helpers. Without Him we can do nothing, but with us, He can do all things. It is a mutual aid society!

This includes, not only our personal work for the salvation of others, but all of

C R O S S :

ROBERT LLOYD ROBERTS

our work, our daily toil for the bread that perishes.

This is so, because all of our life is one. We cannot separate our religious life from our secular life, for God owns all of our life. By the sweat of our brows, we are to eat bread until the end of this life.

But there is also a bread that never perishes, that we should see, to obtain, -it is the Bread that came down from heaven. If we eat of it, we will hunger no more. This Bread is Christ! "This is my body which is broken for you."

We work for wages but God gives us salvation as a free gift. There are rewards in Heaven for service to God and man, but these are above and beyond salvation, for salvation is an unmerited favor of God's love.

Romans 6:23. "For the wages of sin is death; but the *GIFT* of God is eternal life through Jesus Christ our Lord."

2. In a Fourth of July Sermon. Text: John 8:32. "And ye shall know the truth and the truth shall make you free."

Our human nature has a God-designed, built-in craving for freedom. In our hearts, we can all say with Patrick Henry, "Give me liberty, or give me death." Liberty is more precious than life itself.

Slavery is a galling thing, it is hard to bear the chains of servitude. But there is also a slavery of the mind that is hard to bear. Ignorance enslaves us. It darkens our minds. It makes us captives to fear and darkness of superstition.

Into our dark world, Jesus came as Light. "I am the Light of the world." He sets us free from the law of sin and death, from all the powers of evil. In Him there is no darkness, no ignorance at all. And when Christ sets us free, He really sets us free, He "sets us free, indeed."

When we are lost in sin, we are not free, but are bound in the prison house of sin. We are only set free when Jesus seeks us and finds us and brings us back home again.

But to set us free, Christ had to die on Calvary's Cross. He paid the price that set

us free. "There was no other good enough to pay the price of sin."

3. In a Sermon on the Every-Member Canvass. Text: Acts 20:35. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

We all like to receive gifts, to receive presents, especially around Christmas time. This is natural. We like to be remembered, to be thought of kindly, and if possible, to be appreciated.

But there is One Who says that great as it is to receive gifts, there is really more of a blessing comes into our hearts when we turn the tables around and give gifts. So we are happier when we give than when we receive.

Christ knew this in His own life. It came out of His own experience. He was happier when He gave, when He served, than when others served Him. He did not come to be ministered unto but to minister and thereby give His life a ransom for many.

He gave His all for us. He gave His life that we might live. What will we do for Him? Let this thought guide us in our Every-Member Canvass. Let us bring our treasure and lay it at the foot of His cross.

4. In a Mother's Day Sermon. Text: John 2:4. "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come."

Mother is a very precious word to all of us. We would be poor, indeed, if we had never had a mother's love. "There is no place like home." And we are told that home is where mother is.

But greater than a mother's love is the love of God, and the love of God that brings us eternal salvation. So salvation comes first. — Then comes mother's love!

Jesus had a great work to do, to save the world. In this world to be saved, was a mother who was most precious to Him. But to save His mother, He had first to die upon the cross. So He said, "I do not have time for you now, Mother, for if I am going to save your soul, I must first work the works of Him that sent Me, and that means that I must die for you; but that time has not yet come."

Even mothers have to stand aside at times, when their children are growing up to take great positions of responsibility. President Truman's mother did not want to stay long in Washington. She soon went back to her home in Missouri after a brief visit; the limelight was for her son and not for her. She stood within the shadows so her son might be seen.

But when the hour of Jesus was come, when His great day of seeming defeat was come,

yet His day of glorious victory, who stood near the cross, weeping, none but His mother, Mary? John 19:25. "Now there stood by the cross of Jesus his mother, —"

5. In a Lincoln's Day Sermon. Text: James 2:17. "Even so faith, if it hath not works, is dead, being alone."

Reformers are not very popular people, as a rule, at least they are not very popular while they are alive. They are more often praised and revered after they are dead, that is, if they are praised at all. Abraham Lincoln was a dedicated reformer. He had vowed while young that if he ever got a chance to hit the institution of human slavery, he would hit it and hit it hard. Finally his time came, and he was as good as his word, for he made good on his promise. His emancipation proclamation broke the chains of every slave in this country and of many slaves in many foreign lands.

In his personal life, Lincoln was a man of faith and of prayer. He trusted in God. But he was also a man of action. He thought that you had to try to answer your own prayers. He thought that we must work as well as pray. He would not have thought it right for us to pray for food, for example, and then stand idly by waiting for God to put the food into our mouths. It is said, although this is disputed by some historians, that he once said to a group of soldiers that they should trust in God and keep their powder dry. Even if he did not use these words, this saying truly reflects his thinking, for it was agreeable to his philosophy of life.

Christ prayed, but he also worked. He trusted in His Father, but He knew also that He must work the works of Him that sent Him. So it was that it was said of Him that He went about doing good. He healed the sick and caused the lame to walk and set the prisoners of sin free. He tried always to do those things that pleased His Father. And it was said of Him that He was found faithful unto death, even to the shameful death of the cross.

"The blood of the martyrs is the seed of the Church." Christ was a martyr. Paul was a martyr. Could it not also be said that Abraham Lincoln was a martyr to his faith and ideals? He too gave his life for others.

6. In a Reformation Day Sermon. Text: I Peter 4:17. "For the time is come that judgment must begin at the house of God: —"

The Church can become corrupt. The body of Christ may not always obey its Leader and Head. At such times, judgment from God comes upon His own Church, His royal priesthood.

Wycliffe, Huss, Luther, Calvin and many others, in their day and age, sensed the corruption in the Church. They decided to do something about it. If they could not cleanse the Church from the inside, they must leave the corrupt church and found a new church true to Christ and His teachings. In the sense the Reformation was a step backward, a step back to primitive Christianity, to the First Century Church. But it also was a step forward in that it tried to get closer to Christ and His way of life. It was an attempt to recapture the early fervor and idealism of the Church of the Book of the Acts and the Apostles.

Judgment is still upon the Church, both Roman Catholic and non-Roman Catholic. God is still placing just demands upon the Church. If we fail to meet those demands, then the judgment of God is upon His Church, which is the body of His Son.

"Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword:
His truth is marching on."

God will act, and that right early in the cleansing of His Temple, even as Christ cleansed the Temple in Jerusalem, while here upon Earth.

Christ is our Judge in all this. But by the blood of His cross, He is also our Saviour. He is our Lord and Master, but also, "He bore in His own body our sins upon the tree." He made himself of no reputation for our sakes. And "By his stripes we are healed."

Christ will save His Church, but He must also correct His Church. This is the message of the Reformation, — Christ crucified, our only hope of glory.

"A mighty Fortress is our God,
A Bulwark never failing;
Our Helper He amid the flood
Of mortal ills prevailing:

(Continue through second paragraph)

This may not be a very good method considered from the standpoint of formal homiletics. It may seem as if by hook or by crook, we manage, before the sermon is over, to drag in the cross. This may be a bit artificial and even, to some extent, superficial, but it does point up one fact, that it can be done, that we can do as Paul did, preach Christ and Him crucified. The method given above may not be very subtle, its scheme may be too apparent, and yet, without too much monotony, it can present Christ, the Crucified One.

Whatever else we may do in a sermon, it seems to me, we should at least do this much. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. — Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." So Paul tells us.

It may be that in presenting these thoughts to young ministers, we are but carrying coals to New Castle, for these young fellows may be away ahead of us older men; but, if not, then a word in season may do some good. "A word fitly spoken is like apples of gold in pictures of silver."

BE STRICT WITH YOUR SERVANT

C. IRVING BENSON

HABIT is a splendid servant (Yes, you've got one) taking care of the routine of life. But the Bible warns us of the peril of a "servant when he ruleth," and habit can be a bad master.

It's never too early to practise prayer...

THE BEST HABIT OF ALL!

Habit is generally spoken of as a menacing influence against which we have to be constantly on guard. When we talk about habits we mostly think of weakness and badness.

We do not say much about the habit of Christian thinking, courage, or courtesy, punctuality or pertinacity.

We quote Thackeray: "You sow a thought and reap an act, you sow an act and reap a habit, you sow habit and reap character, you sow character and you reap destiny," but we say it in a tone which indicates that we are shaking our heads.

We quote St. Paul's "Whosoever soweth to the flesh shall of the flesh reap corruption" and we rarely allow him to finish his sentence.

For he proceeds to celebrate the alternative that "He who soweth to the spirit shall of the spirit reap everlasting life."

Now, if you stop to think, the faculty of forming habits is one of God's great gifts

Melbourne Herald, Melbourne, Australia

to us. It is "a labor-saving invention which enables men to get along with less fuel," as Oliver Wendell Holmes observed.

Dr. H. E. Luccock told of a day when he ran to catch a train to his home-town, and just managed to enter the last carriage as it was leaving the platform. Feeling lucky that he had just been in time, he settled down to a nap.

Twenty minutes later he awakened to see his train rushing through the station where he had intended to alight, and hurriedly finding the conductor told him that he wanted to get off, only to be told that he *HAD CAUGHT THE WRONG TRAIN*.

"This is the through express," he said, "and doesn't stop until it gets to Jefferson City, 150 miles from here."

So Dr. Luccock went on to Jefferson City, and had to stay the night there. "A great many men," he added, "have wakened up to find themselves in something of the same fix I was in that night."

"They have started some habit without thinking very much about it, supposing they could stop when they wanted to, and then have found they were in a *THROUGH TRAIN*, a force that was carrying them farther than *THEY EVER MEANT TO GO!*"

WE MUST ENLIST OUR HABITS and MAKE THEM OUR ALLIES IN LIFE.

I am thankful beyond all telling that through difficulty and discouragement and dryness, I have built up the practice of prayer, which bestows an immense sense of companionship, peace and guidance.

The habit of reading the Bible every day brings the breath of the Eternal into the most hectic and fevered day, feeding the mind with words and thoughts which belong to the superlative literature of the world.

When you have missed your prayers for two or three days it is more easy to neglect them, more difficult to resume them. All kinds of powers combine to keep us from systemic prayer; the pressure of the day, the difficulty of fixing and keeping attention and the battle it involves. But, whatever it costs, it is worth more than the costs.

Then there is the habit of worship which is of great psychological importance. For worship, if it is to be real, is not an occasional, but a constant, act.

It is therefore a real point in the art of living not to forsake the assembling of ourselves together.

Then there is the habit of doing good, as it were, the other side of worship. Without it even the most fervent expressions of devotion remain unacceptable to God.

There are some men and perhaps more women, who have by constant practice become habitual Good Samaritans. Their lives,

not only in occasional deeds of relief or assistance, but in the settled plan and the constant practice, are a ministry of help and healing, and blessing to all that need. This is the positive side of habit!

THOUGHTS ON THE RETURNS OF RETIREMENT

"Brother A. B., I am joining the ranks of the 'forgotten man' with the rest of you." This was said to me at the recent session of the Alabama-West Florida Conference. My reply was: "I am neither the forgotten man nor have I been fully retired."

After coming home I went to the record of activities for 1957-58 my first year of retired relation. This record revealed that I had preached fifteen times, more than an average of once a month. I taught Sunday School classes ten times in four different schools. I taught in three leadership training schools. I led prayer meetings three times. I taught two mission classes. I addressed one Methodist Men's Club.

I have had time to read and study the Book of Revelation as never before. I have kept up a reading schedule which has kept me abreast with the times and in touch with church affairs as I always tried to do in my more active days.

One of the chief delights has been to hear my brethren preach. It has not been difficult to occupy a pew for two things I have found interesting and instructive: pray for the preacher and listen to God speak through him. This generation of preachers in Alabama-West Florida conference are in the main doing as well or better than some of us did in our active days. Most of them are better trained than we were.

Let me add that the thing that is somewhat new in Methodism is the activities of the laymen of the Church who are giving a good account of themselves in lay speaking, conducting services and expressing their faith through enlarged financial support of the church.

The year 1958-1959 gets off to a good start. We will occupy the parsonage and supply the pulpit of a leading coast city appointment two weeks this month, while the pastor and wife go on a trip to Palestine.

—The Rev. Arthur B. Carlton,
The Methodist Christian Advocate

Remember whose the sacred lips that tell.

Angels approve thee when thy choice is well."

THE CHURCH AT WORK



TASK OF THE CHURCH CALLED GREATER THAN IN 1000-YEARS

The Church "must be stronger, braver, wiser and more dedicated than it has been in 1000 years," said Bishop J. Gordon Howard of Pittsburgh, Sunday, Nov. 30, 1958, at the 60th anniversary celebration in Memorial Evangelical U. B. Church, Buffalo, N. Y.

"Our task is to bring Christianity to the city, and we must capture the zeal of the circuit rider in this mission," said Bishop Howard.

The Rev. John D. Rein of Webster, N. Y., Supt. of the N. Y. Conference, praised the congregation for its strong support of evangelistic projects, and Mrs. George Walker, V. P. of the Council of Churches, congratulated the congregation on "opening its doors to all men."

Meditation and Communion Service

By W. F. RAMSDALE

This is a program for a communion service which we used on Sunday evening of World-wide Communion Sunday, 8:00 o'clock, First Methodist Church, Bucklin, Kansas.

The church was lighted dimly by electricity. A reading lamp (floor type) was placed near the piano and organ and a spot light thrown on a picture of "Christ on the Mount" above the communion table. On the communion table there was placed a large Bible, open, with long lighted tapers on either side. The communion glasses and bread were placed on the altar and at the times indicated the communicants came for communion.

There was no sermon or meditation by the pastor. The prayer was extempore except that it closed with the consecration prayer of the Ritual of the Methodist Church. The hymns were played through twice except when the communicants were still at the altar in which instances it was continued until the group had retired.

If needed more Scripture selections could be

used and more of the hymns played to allow all to commune.

The Service

Piano-Organ Duet: "Meditation at the Cross."

Hymn: "Holy, Holy, Holy."

Words of Assurance.

Hymn: "O For a Thousand Tongues to Sing."

Scripture: I Cor. 11:23-28.

Hymn: "When I Survey the Wondrous Cross."

Scripture: Rev. 22:13-17.

Communion.

Hymn: "Break Thou the Bread of Life."

Scripture: Matt. 26:36-45.

Solo: "'Tis Midnight."

Hymn: "Alas and Did My Saviour Bleed."

Scripture: John 15:1-13.

Communion.

Hymn: "Abide With Me."

Scripture: John 14:1-11.

Communion.

Hymn: "Breathe on Me, Breath of God."

Scripture: Matt. 11:28-30.

Communion.

Hymn: "Softly and Tenderly."

Scripture: Psalm 23.

Prayer of Dismissal.

Benediction.

The hymns announced will not be sung. The organ and the piano will be played to provide a musical background for your meditation. You will approach the altar at the intervals indicated. Additional intervals will be provided if necessary. It is suggested that in your meditation you seek to know God's will for you and pray for the presence of the Spirit of God in the services of the church.

GOD BLESS YOU AND KEEP YOU.

We give thee but thine own, whate'er the gift may be;
All that we have is Thine alone, a trust, O Lord, from thee.

May we thy bounties thus as stewards true receive,
And gladly as Thou blessest us, to Thee our first fruits give.

FACING INTO 1959 RESPONSIBILITIES and BLESSINGS

GORDON W. MATTICE

PROGRAM

Organ Recital

I. The Upward Look to God

Call to Worship

Response—The Doxology

Prayer of Invocation

Response—The Lord's Prayer

Candle-Lighting—Candles representing God,
Jesus Christ, The Holy Spirit

II. The Backward Look to the Past

Meditation

Solo—"Faith of Our Fathers"

Candle-Lighting—Candle of appreciation for
the heritage of the past

Meditation

III. The Near Look to the Present

Litany of Confession and Intercession

Solo—"A New Year's Motto"

Candle-Lighting—Candles representing the
Present—our Church, its members and
missionaries.

IV. The Far Look to the Future

Poetical Meditation

Candle-Lighting—Candle representing Light
of Hope for the Future

Prayer

Hymn—"Ring Out, Wild Bells"

The Benediction

The Setting

On the altar or table in the front place a seven branch candle-holder. The center candle, representing God, should be larger than the others, and lit before the people gather. Subdued lights should be used, but attention of the people focused on the one central candle. Plan the service that the benediction is pronounced exactly at midnight.

The Service

Organ Recital: For fifteen minutes, starting at eleven o'clock.

I. The Upward Look to God

Call to Worship: (the people standing).

The Lord is in His holy temple, let all the earth keep silence before Him. God is a spirit and they that worship Him must worship Him in spirit and in truth. Give unto the Lord the glory due his name; worship the Lord in the beauty of holiness.

Doxology

Invocation: Concluding with the Lord's Prayer

Almighty God, our Father, we hail thee as the source and ruler of all light. It is thy hand that has brought us to the portals of another year. As we peer into the future, let its gates roll back and reveal Thee. Amid the threats and terrors, as well as the promise of a New Year, let us hear thy voice, "It is I: be not afraid." Bless our gathering this evening, as we have come to the closing moments of another year. We would begin, continue, and conclude with Thee. Make thy presence felt, for we ask it in Thy name, and take upon our

lips the perfect prayer—The Lord's Prayer. Amen.

Candle-Lighting

Have the organist softly play "The Light of the World Is Jesus." We light two candles representing Jesus Christ and the Holy Spirit. The center candle already burning represents God who said, "Let there be light." We kindle the light of communion with God, through Jesus Christ, by the aid of the Holy Spirit.

"In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." That was the true light, which lighteneth every man who cometh into the world. Jesus said, "I am the Light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life. While ye have the light, believe in the light, that ye shall become children of light. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

II. The Backward Look to the Past

Meditation: (This should take about three or four minutes, and should deal with what the past has meant to us of the present. Appreciation of the past should be voiced.)

Solo: "Faith of Our Fathers."

Candle-Lighting

We kindle the light of appreciation for the heritage of the past as we stand tonight at a cross-roads of time. (During this, have the organist continue to play "Faith of Our Fathers" softly.)

III. The Near Look to the Present

Meditation

Three or four moments. This should deal with the immediate present. Point out that we live in an unfinished world. There are still tasks to perform, areas of achievement to enter, important truths to uncover, many wrongs to correct, serious ills to cure, many grievous sins to purge.

Litany of Confession and Intercession:

Minister: O Thou who art the Father of all mankind, and hast made all they children brothers, hear us as we confess before Thee our want of brotherly love. For the selfishness which has sought our own ease and pleasure, careless of our brother's need,

Response: Forgive us, O Lord.

Minister: For our willingness to accept the good things of life without thinking of those who have suffered that we might be at ease,

Response: Forgive us, O Lord.

Minister: O God, who lovest every child of thine, hear us as we pray for all our brethren everywhere. On those who toil in hard places, on those who suffer for righteousness sake, on those who are lonely and disconsolate, on those who are sick, weary and sad, on those who are blinded by doubt or perplexed by conflicting duties,

Response: We ask thy blessing, O God.

Minister: For those who are the victims of man's cruelty, greed and lust; for little children at tasks beyond their years; for women toiling beyond their strength; for men broken by burdens too heavy to be borne,

Response: We ask thy help, O God. Grant, Our Father, that since all men are our brothers, we may never count any human being alien to our love and sympathy. Save us from adding to the world's weight of woe by our selfishness; inspire us with a Christlike spirit of service, that through us burdens may be lifted and souls made strong. We ask it in the name of Him who came not to be ministered unto but to minister. Amen.

Solo: "A New Year's Motto"

I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet;
I asked and paused. He answered, soft and low,

God's will to know."

"Will knowledge, then, suffice, New Year?" I cried;

But ere the question into silence died
The answer came: "Nay, this remember, too,
Gods' will to do."

Once more I asked, "Is there still more to tell?"

And once again the answer sweetly fell:
"Yea, this one thing all things above,
God's will to love."

Candle Lighting.

We kindle the light of profound concern for our present age as we give ourselves anew to the creation of a better world. We light a candle for the Church which stands in the world as an aid to the spread of light, and for the members and missionaries of our church who are to stand in the world as lights, for Jesus said, "Ye are the light of the world." It is our duty to show forth the praise of Him who hath called us out of the darkness into his marvelous light.

The candle representing the Church and its members, speaks of those of the past, present and future. Our church has been richly blessed by members in the past who let their light so shine that men might see their good works and glorify the Heavenly Father. They are now dwelling in perfect light, for the city above hath no need of the sun, neither of the moon to shine in it, for the glory of God does lighten it, and the Lamb is the light thereof. But we should be concerned with the present. Are we shining lights in this dark world for Him? Are we leading others into His perfect light? Are we building the Church that its future light-bearers will be shining for Him?

(During this period above, have the organist play softly, "Let the Lower Lights Be Burning . . .")

IV. The Far Look to the Future

Poetical Meditation

Here use as many short poems as time will allow. Some suggestions are: "Light of the World, We Hail Thee." John S. B. Monsell. "Lead, Kindly Light." John H. Newman. "We Break New Seas Today." John Oxenham. "A New Leaf." Kathleen Wheeler. "For the New Year." Edwin Markham. "A Way to a Happy New Year." Robert Beattie. (Any anthology will provide many more suggestions.)

Candle-Lighting

We kindle the light of hope for the future with its innumerable dawns, each dawn a new privilege and a new opportunity to do our share, as God's strength permits, to help His Kingdom to come and His will to be done.

Solo: "Watchman, What of the Night."

Prayer: Silent Prayers.

Hymn: "Ring Out, Wild Bells."

The Benediction.

I am indebted to Rev. J. Gordon Howard, Director of Young People's Work for the United Brethren in Christ, whose suggestions appeared in the December, 1935, issue of the "International Journal."

OLD BELIEVERS ARRIVE in NEW WORLD

A contingent of 492 "Old Believers" — ancient, non-conformist White Russian religious sect — arrives in Los Angeles enroute from their temporary refuge in Hong Kong to Brazil where, largely through the assistance of Church World Service and World Council of Churches, they will find permanent sanctuary after more than 350 years of persecu-

tion and exile suffered in defense of their Biblical era way of worship.

Leader and oldest of the 82 Old Believers arriving is Avtonom Kulikov, 74, (at the right) with the youngest of the group, his 2-month-old grand-daughter.

Among Old Believers who will be resettled, eventually, in Brazil, in addition to those remaining in Hong Kong, are slightly more than 600 others still in process of emerging from Red China.



CENTURY HOMELESSNESS OF 'OLD BELIEVERS' ENDS

If you want to know what God requires of you, read Psalm 50; if you have heart trouble, and need a tonic, read Psalm 27; if you wonder what you have to be thankful for, read Psalms 42 and 43.

NEW INFORMATION On Projection Screens

Radiant Manufacturing Corporation, P.O. Box 5640, Chicago 80, Illinois, cheerfully offers new information on Projection Screens featuring latest developments in Lenticular Screen Surfaces, as contained in a new, colorful brochure for schools, churches, etc.

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S E R M O N S



THE IMAGE OF GOD

W. R. SIEGART

*TEXT: Genesis 1:1; 27-31. Matthew 2:7; 2:11;
19:14*

OUR purpose today is to dedicate a little child to our Lord in the Sacrament of Baptism.

Several texts deserve our attention. From the first chapter of Genesis: "In the beginning God created the heavens and the earth.... So God created man in His own image, in the image of God He created Him; male and female He created them. And God blessed them.... And God saw everything that He had made, and behold it was very good." From the Gospel according to St. Matthew: "And she (Mary) gave birth to her first born son.... To you is born this day in the city of David a Savior, who is Christ the Lord...(Jesus said) Let the children come to me, and do not hinder them, for to such belongs the Kingdom of Heaven."

All life is from God. And in the creative process of God He proceeds not always in the same way, sometimes in various ways. As we read the creation story in the Book of Genesis, at the end of every day God looked-upon what He had made, and God saw that it was good. Thus all the creative process of God is good and clean and pure and holy altogether.

How then did man come to associate with the creative process of God anything unclean? How is it that in the history of man he has tended to associate the birth of children with that which, in some way and form, should not be? The creation and the giving of new life by the God and Father of us all, is one of

the greatest blessings God bestows upon man, and yet it is man in his ignorance, in his own nature, that clouds itself with evil, that looks upon any part of the creative process of God as unclean. God does not. With God it is holy, righteous and pure altogether.

Then through the history of man we see man trying to dedicate his first born by sacrificing the child's life. Once upon a time Abraham took his son Isaac and went up into the mountain for that very purpose, and there in dramatic way and form, God showed Abraham: This is not what I want. This is no way to dedicate thy first born to me— to slay him. The way to dedicate thy first born to me is to give me his soul, his life, dedicated to the high and noble purpose which I shall set before him—that he shall love both God and man, and in service to God and man fulfill my purpose in the world.

And then when we come to the Holy Gospels we read: "(Mary) gave birth to her first born son... To you is born this day in the city of David a Savior, who is Christ the Lord." Think you that God would choose an unclean way to bring the Savior into this world? If God's Son, our Lord and Savior, came into this world to fulfill the high and noble purposes of the Father as we are born into this world, certainly we need to look upon it with high and noble realization that here God calls us to cooperate with Him in the creation of this world.

Here is a high and noble purpose. Here is a high and noble attainment. And here is a high and noble fellowship as God's fellow worker. We cooperate with God in the creative purpose of this world.

The mother does not become merely the mother of a child and let it go at that. The mother becomes the mother of a person, of a soul, created in the image of God, an heir, yea a joint heir, of Christ in His glory; Christ our Lord and Savior and elder brother who taught us one is your Father, even God. We

Trinity Lutheran Church, Lansford, Penna.

are all brethren one with the other and certainly God would not choose an unclean way.

Let's stop thinking, as men have thought in the midst of their own sin, that anything relating to the birth of a child, to the coming into this world of a high and noble soul and child of God, is anything but holy and righteous and sanctified by God Himself. This child, other children, are to be filled with Christ's Spirit, are to be filled with love, with kindness, and with goodness. They are holy, holy in the sense that they are set apart in the creative and recreative process of God.

Now we tend to speak of original sin and unfortunately we read our own weaknesses into definitions of original sin. But as we study the Bible closely, we learn that original sin is making ourselves equal with God. That's what Adam and Eve sought to do when they ate of the tree of the knowledge of good and evil, and sought to set themselves up, as the devil told them, "Ye shall be like God"; sought to set themselves up as knowing all things. We realize in our moments of greatness that we do not know all things. We realize that no man is sufficient unto himself, that no man is holy and righteous unto himself; and we realize how dependent we are upon one another.

The child born into this world is a bundle of possibilities. And from the very first handling by the mother that child is taught, the tone of voice, the touch, the feel. The mother and the father and those of the family circle immediately begin to teach that child. And we make of children greatly what we will! Children who are born in and surrounded with love and affection grow more and more unto the stature of men and women in Christ Jesus our Lord. They show it. They learn it from the time they first cry. They learn it from the time they first take notice, because what they learn is what is around them, what is done, the feeling and the association and the spiritual association of their own lives. And they always show it. How else are they going to learn except they learn by and also through where they are, and with whom they associate?

Qualities of heart and soul are the determining qualities of any life. There is in no sense any substitute whatsoever for good moral, Christian character. The child, as it grows, lays the foundations upon which that life, or any life of any child, is built. There is no substitute for love and affection, for kindness, for gentleness, and all these will show through all the years to come, for God loves us. We love because God first loved us, the same as a child learns love and affection because the parents first show love and affection for the child.

Our Lord Jesus Christ came because of love, for God so loved the world, and love is the basis of all living. But love is a sharing. In a questionnaire among certain women it's unfortunate that so many don't realize that the best thing they can show in life is understanding, love and affection. That's always something that proceeds from the soul in closeness with God.

For love is a sharing. It can't be bought; it can only be shared, and only as one shares does one have it. In fact no spiritual truth, no spiritual quality of soul is of any value whatsoever until it is shared. Give and it shall be given unto you, full measure, pressed down and running over. And thus it is that love denied is love that is killed. It cannot be saved. It cannot be stored. Love denied is love killed. And the more we show of love and kindness, of understanding, of gentleness, of goodness within the soul, the more we share one with the other, the more we grow unto the measure and the stature of men and women in Christ Jesus our Lord. Love, any spiritual quality, any spiritual value, that is shared grows and increases, until it radiates from the very depths of our being.

We are created by God. We are redeemed by God. And we are God's fellow workers.

When God placed Adam and Eve in the garden, he told them to subdue it. What did He mean? He meant that we should learn. He meant that we should seek. He meant that we should undertake research. For God has not unfolded all things to us. He has given us work to do, tasks to accomplish, achievements that He holds before our vision. The horizon beckons us to bring it closer and closer, always. And every aspect of life and living we are to learn. Not all that is,—is final.

If we receive much, we can give much. I believe it was Eddington who stated the law of radiation: that the emitting power is proportional to the absorbing power. Which means this: something which can absorb much can give off much, and thus it is with our lives. The more of love and kindness, the more of goodness, the more we realize that God created all things good.

When God created man and woman, He blessed them. He breathed within them first, and they became living souls. We don't have souls; *WE ARE SOULS! IN THE IMAGE OF GOD. SOULS FOR WHOM CHRIST OUR LORD CAME THAT WE MIGHT HAVE LIFE!*

The mysteries of this world are only mysteries while they are not understood. God wants us to learn. He'll give us power and

strength to learn. And with the talents and abilities God gives we seek to learn, we seek to serve Him as His fellow workers, to give service to God and to man.

And thus we pray: May the Lord bless thee all His days with His Spirit, His power, His strength, His light, and His guidance.

THE UNSPEAKABLE GIFT

H. A. G. ABBE

TEXT: 2 Cor. 10:15. Thanks be to God for
his unspeakable gift.

ALL the marvelous revelations of the Old Testament dispensation were necessarily the gift of God. From the time of the patriarch Abraham to the last prophet Malachi, the deliverance from Egypt to the beginning of the law at Mt. Sinai, the spiritual extending over a thousand years, The Apostle Paul was the recipient of this divine heritage and gloried in it. He was greatly honored for his devotion and loyalty to it. He rose high among his people for his faithfulness, and was made a member of the Sanhedran. He cherished his elevation very highly, but when he came to know Jesus Christ personally and intimately, he regarded his knowledge of Christ beyond all comparison. Christ was God's richest gift to all the world. It was unspeakably precious; his spiritual experience of Jesus Christ confirmed the statement in the Gospel of John. "For God so loved the world that he gave his only Son, that whosoever believed in Him should not perish but have Eternal life." John 3:16 R. S. V.

Evidently so great a gift cannot be bought, bargained for, cajoled, forced, inherited, or otherwise obtained by merely human ingenuity but must be purely and completely the gift of God, and so Paul regarded it. Jesus revealed how God's best gifts are to be obtained. He said, "Ask and ye shall receive; seek and ye shall find, knock and it shall be opened unto you. For everyone that asketh, receiveth and he that seeketh, findeth, and to him that knocketh it shall be opened." Matt. 7:7. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." Luke

Newtonville, Massachusetts

11:13. Jesus illustrated the promise by the parable of the Prodigal Son. The poor boy was in a far country, homesick and depressed, even coveted the husks that the swine did eat. At last he could endure his exile no longer. He determined to seek his Father's Forgiveness and return home, but was not allowed even to make his confession and ask to be taken back, for his father ran to to meet him, fell on his neck and kissed him and with joy welcomed him back home. There was not even opportunity given to make his confession, there was no mediator, no sacrament, no formality, no bargaining, no penalty attached, but just the full gift of the Father's love to his wayward and repentant son. So then, must be received the unspeakable gift of Christ to the returning child of God. When Jesus was in Bethany at the home of Martha and Mary, Martha was much troubled because Mary left her to serve the Master alone. But Jesus reminded her that Mary in listening to Jesus' words of wisdom was choosing the better part, the one thing needful, for He wished her to realize that the chief things are spiritual and Mary should be approved for her choice of action.

When I was in college one of my classmate's college career was far from admirable, but after graduation he entered the army, and in the first World War served on General Pershing's staff and did remarkably well, as soldier and officer in the great battles of the war, and later was made a major general. When he returned to the U. S., he came to our class reunion, and as some of us classmates gathered around him, he recognized the great changes which had taken place; as he said, "Much water has passed under the bridge", and proceeded to talk to us about the war. A little later he made a more formal address to the class in which he made this statement: "The great things are the spiritual things." As I mentally contrasted my college impression of him with his noble sentiment, I was very pleasantly surprised and even amazed at his spiritual attitude. The great things were not military, political, economic, intellectual, scientific, or merely charitable. There is a world which is higher than all these. My admiration for my classmate immediately lifted him to that higher spiritual level. The one thing needful lies within that sphere. To Paul, the unspeakable gift was that one thing needful, for in Christ all the richest spiritual possessions were involved. In Him are prevailing prayer, spiritual peace and joy which the world can neither give nor take away, growth in grace and all the fruits of the Spirit, Love, Joy, Peace, Longsuffering, Self-control. These are the spiritual and indispensable gifts of God in Christ. Riches,

honor, fame, worldly success, political triumphs, and all the other materialistic things we so much cherish, all fade before the unchanging and never-failing spiritual life in Christ. In these deep experiences of God's unspeakable gift, Paul overflowed with love for Christ and with constant effort and renewed inspiration in His Service.

What Christ meant to Paul most of all is contained in his declaration to one of the churches, that he determined to know nothing among them "save Jesus Christ and him crucified." The crucifixion and all it meant to Paul for the remission of sins and the winning of souls to God is centered in that statement. Without the gospel Paul could not have preached at all. To Christ's value in personality was added his office as Saviour and Redeemer. Such a gift in Christ was, above everything else, "unspeakable."

There were times of anxiety and tribulation and also of rapture and great spiritual triumph. He fulfilled Jesus' exhortation in the Sermon on the Mount: "So let your light shine before men, that they may see your good works and glorify your Father which is in heaven." Matthew 5:16. The light that Paul let shine was so inspiring and effectual because it reflected "the light of the knowledge of the glory of God in the face of Christ." Many others have followed closely St. Paul's influential footsteps. Like him they have known the deep experience of God's unspeakable gift. The spirit which was in them must needs be expressed in many practical ways. There was Dorcas, who in Joppa made garments and ministered to her fellow Christians of the Church which had arisen there, and gave her name to the Dorcas Societies in the charitable work of the modern church. And there was Monica, typical mother of the thousands of mothers, who have been anxious for their wayward sons and prayed that they might receive the personal Saviour, weeping over her son Augustine, himself wayward, with strange philosophy and moral laxity, until he finally found Christ and became one of the great pillars of the early church. There was St. Bernard of Clairvaux, nearly starving in his monastic seclusion, becoming abbot of Clairvaux in medieval France, and caring so benevolently for the poor and needy in the country surrounding the monastery. Time would fail to mention even the great cloud of witnesses who have shed Christ's beneficent light over all the world in many practical forms in divers ways, but we may mention the thousands of devoted missionaries of ancient and modern times, both Catholic and Protestant, such as Francis Xavier, renowned missionary to China and Japan, and David Livingstone, equally famous

missionary to South Africa. And there was Lord Shaftesbury, who labored in Parliament for the deliverance of oppressed laborers in the field of industry. And there was the Duke of Wellington in the sphere of humble Christian worship. Kneeling at the chancel in a communion service beside the great Duke was a humble worshipper, who, feeling his insignificance in the presence of the great soldier murmured to the Duke that it was not fit for so humble a person to be kneeling there beside him, and then the Christian conqueror replied comfortingly, "We are all one here." And, William Wilberforce the English Abolitionist, and Florence Nightingale in the sphere of nursing, and Clara Barton the American counterpart in the relief of wounded and dying soldiers, who also became the founder and president of the American Red Cross, Julia Ward Howe and Harriet Beecher Stowe in the field of Literature and President Benjamin Harrison, who, in the field of personal evangelism found a young man who was interested in religion and went to see him to talk with him until late at night over the great questions of his Christian faith. Walter Rauschenbusch, promoter of social progress of N. Y. City and Washington Gladden in the same field and Jane Adams of Hull House, Professor Graham Taylor, social progressive of Chicago, the great metropolis of the mid-west. So innumerable others in the field of pure knowledge, scientific discovery, and practical achievement who have accomplished wonderful results in the name of Christ and in recognition of the supreme things in their lives. They have honored Him and He them as they have reflected Him who is the Light of the World. All these have confirmed—through all the years, Paul's definition of God's Gift as being Unspeakable. As the Apostle Peter said at Pentecost of the early church: "There is no other name under Heaven given among men whereby ye must be saved," so also we may say today. Many great names have won immortal fame, besides, who have shared the bestowal of the divine Gift of the Saviour and shed it abroad but whose names have been little known and scarcely remembered. God's Gifts are innumerable, scattered and universal besides the bestowal of the one supreme Gifts of the Saviour, but none of these Gifts can supplant the richest of all.

But do not men say that with all the incessant wars and world-wide catastrophes, if there is any God, He must be indifferent to the world which He has made and to the creatures whom we call His children? The church seems to have failed, Christ to be impotent, and the Holy Spirit unavailing. Must Christians then lose faith and hope and trust in the goodness of God as revealed in Jesus Christ? We may answer with Paul, "How un-

searchable are His judgments and His ways least finding out, and again there is no other name given among men whereby we must be saved. Jesus Christ is the same yesterday, today and forever; and again "Lo, I am with you always even unto the end of the world." Matt. 28:20. Faith changes the appearance of all things both for this world and the world to come. The worst disaster for the world would be to lose faith in God as our Heavenly Father and to deny and forget the Unsearchable Gift, and the promise of this Gift extends further into the eternal inheritance, for says Paul, "The free Gift of God is Eternal Life." In the age to come God's administration of His universe will be more clearly revealed and understood. "Now I know in part, but then shall I know even as also I have been known." 1 Cor. 14:12. So richly does the Gift of God emerge into the unspeakable hope of joyful entrance into the Celestial City, the Heavenly Home and of happy reunion with those whom we have loved and long since lost awhile.

The world seeks peace through wars, treaties, conferences, conventions, international pacts, balance of power, scientific superiority on land, in air and sea, and atomic energy. How different is God's spiritual peace! The peace of the world is sought through human invention and temporary appliances.

God's peace is never failing, unchanging and an eternal gift through Jesus Christ our Lord. That hope stimulates and inspires the Church in triumph at Christmas and Easter, as well as at all meetings of church people, held throughout the year. Our hymns of rejoicing uplift the spirit of the whole world.

ON THE PRESENTATION OF BIBLES

by Clyde M. Beury, Supt. of Trinity Lutheran Sunday School, Lansford, Penna.

The pastor of Trinity Lutheran Church, Lansford, Pa., Rev. W. R. Siegart, D.D., is sharing this item with Expositor readers, because "The way it was done, by a layman, was very impressive.")

As it has been for years, the Sunday School today presents to the young people promoted from the Primary Department to the Junior Department, a Bible. This Bible is not worth the paper it is printed on if you take it home and lay it on a shelf or table and forget it. On the other hand, if you take it home and use it, study it, and bring it to Sunday School and use it, it is one of the most precious gifts to mankind. It is up to you, whether you take home a handful of trash this morning, or the most precious thing in the world.

THE SINFUL TONGUE

ROBERT T. RAINES

OF ALL the TEN COMMANDMENTS the one that is most universally ignored is the one that forbids us to bring false accusations against our fellow man. We all recognize that the very essence of all religion is the love of God. That we should therefore honor Him, and not permit rivals, nor take His name flippantly, and that at least one day of service out of seven is His, no one would deny. Most of us honor our parents, or, at least, know that we should. And even the laws of the most primitive societies are opposed to murder, adultery and stealing. But no one seems to feel the least sense of guilt about freely indulging in gossip from time to time. Yet the practice was condemned by Moses and by Christ.

The criterion of Christ was far superior to that of Moses. It was not sufficient that we commit no murders, but we are not to remain angry with our brother. It is not enough that we be not adulterous, but there can be no adulterous longings. There is a need to love, not only your neighbors, but your enemies also. It is the standard of Christ that we are not to judge falsely, nor even to judge at all.

Thus, in the spirit of Christ, there is certainly no room for malicious gossip, nor gossip of any sort, nor indeed derogatory remarks, however true they may seem. The tongue is a great power for evil, when it is improperly used. It is also a great source of blessings, when employed in the manner that Christ would have it occupied.

The power of the tongue, for good or evil, is vastly ignored today by many. Yet it is interesting to note that two of the Ten Commandments, the third and the ninth, are concerned solely with the unruly tongue.

We always seek to punish the unruly hand that steals, murders, and the like. The unruly tongue that is guilty of the same crimes is simply reprovved and overlooked. We too often forget the power of the tongue. No thought is given to the theft and murder that some tongues commit daily. There is not an ample consideration of the reputation or the reputation or the good name that we so often destroy with the wag of our carefree tongues.

The irony of our careless speech is that it only harms and is without the least value to anyone. Shakespeare speaks of the good name as "the immediate jewel of their (man and

Jamaica 33, Long Island, New York

woman) souls." He continues to say that if any steals money it is trash, "but he that filches from me my good name robs me of that which not enriches him, and makes me poor indeed." This idea may have been borrowed from Solomon. Thousands of years before, he asserts that of choice he would choose a good name above great riches. Proverbs 22:1. He, unlike Shakespeare, had both. Yet he valued his reputation above his wealth. Today those that rob us of our "soul's immediate jewel," is not so much as rebuked, while he that takes a lesser treasure is thrown into prison.

Speech is called "the index of the mind", by Seneca, the philosopher and dramatist, who was born the same year as Jesus and who later became a tutor of Nero. There is a corresponding expression by Christ. Our Lord referred to the mouth as the index to a man's evil heart: "Not what goes into the mouth defiles a man: but that which comes out of the mouth, this defiles a man." If there are evil thoughts in the heart of man, evil words will give voice to them. The corrupt heart will speak through the mouth. For it is inevitable that what the heart thinks the tongue will, in time, speak.

What Christ declared to be true is today being reaffirmed by our modern leaders. Professor Gordon Allport of the psychology department at Harvard University, who has studied the habit of gossip through numerous experiments has learned that the motivations of a gossip are hatred, anxiety, fear, envy and insecurity. Now just what kind of persons would be motivated by such feelings? Certainly not the Christian! Rather, the answer is quite evident that it is the selfish, irreligious individual who has little, or no, love for his fellow man and his Creator.

John Bradford exemplified the Christian attitude perfectly when he saw a criminal being led to his death. He looked sympathetically at the man who was condemned by society and told a friend, who stood nearby, "There, but for the grace of God, goes John Bradford." This attitude, of the man who founded the first Kentucky newspaper, is not in accord with those who gossip. The compassionate do not gossip. They find no joy in the short-comings of others, regardless of how great they may seem.

To be compassionate is largely a matter of proper perspective. Hold your hand one inch from your face, at eye level, and look at it. You see very little but your own hand. Imagine how boring it would be to spend all your time looking at your hand. What do you suppose your conversation and thoughts would be centered upon? Your hand, of course. Now it is true that an insane man alone would be interested only in his hand. Yet there are

thousands, no, an infinite number of people who are only concentrating on their hands, and their activities. Such persons think and talk only of the works of their hands. Is it any wonder that soon their lives are dull and uneventful? As a diversion from their narrow view they are prone to turn to gossip. They arrogantly speak of the inferior work that others are engaged in, implying that their own hands have found more fruitful and useful enterprises that are necessarily laudatory.

Selfishness is simply one of the many reasons why people gossip. There are many others. Some vilify the reputation of others because they think that the recounting of a scandal make their conversations more informative and interesting. These are sometimes insecure because of some lack. Often it is not a great shortcoming or privation. Frequently it is their inability to discuss events or ideas intelligently. Sometimes, what is worse, they think you are not able to speak impressively, with them about something that would require more knowledge than they attribute to you.

Others, with their pet hatreds, slander a good name in an attempt to introduce you to, and have you accept, their prejudices and pre-judgments.

The greatest danger about gossip is that most people who are guilty are not aware of what they are doing. Even if you accuse them while they are perpetrating this foolishness, they would sincerely deny their guilt. The same is true of their reasons. Few people would admit the basis of their pernicious talk is their own fears, hatreds and insecurities.

Since there are many persons who gossip and know it not, most men think of it as an exclusive tool of the female. They know all too well that some women spread malicious rumors and deny that they ever speak ill of another. Odd that man should think all the gossip is done by the women, especially since almost all his gossip is about women. There is rampant in most men an exhibitionistic tendency to tell their male friends the who, when, where, what, and HOW, journalistically, about most of the women they know, and don't know, but want these cronies to think otherwise. Herein lies the most common breach of the Ten Commandments. It is a hobby of hundreds of every city and never is it considered a sin. It would probably be considered more sinful in some circles to restrain from such unrestrained braggings.

Since it is so easy to gossip unknowingly, is there any way that we can be sure we do not gossip? YES! The answer is contained, perhaps, in the one proverb that we hear most often: "Birds of a feather flock together." If you do not gossip, you will have few friends that do. Others generally talk to us about things that they feel we will appreciate.

What will you do, however, if another insists upon careless chatter about another in our presence? Remember another proverb, the famous one about the honey and the flies. I had this vividly illustrated once while traveling on a public vehicle. I overheard two women talking about their friends. At the utterance of the name of a mutual acquaintance, one blurted, "Oh, I can't stand her. Let me tell you what" She did not get to finish the sentence. "It isn't that you can't stand her," she was corrected, "It's that you can't UNDERSTAND her." The remaining portion of the conversation was spent praising a personality rather than in criticizing her. The tragedy is that too few talks are thus redeemed. Many more, with just a slight effort on the part of the Christian, could be redeemed.

For there can be no joy found in this evil practice when it is so easy to praise. Those who love God will have a tender regard for his fallable fellowman. A man who has NEVER been known to speak a derogatory remark about anyone has over his desk two signs: "A slip of the foot you may soon recover, but a slip of the tongue you may never get over." The second plaque reads, "If you live with a lame person, you will learn to limp." The first is a quotation from Franklin's Poor Richard's Almanac and the other is an old Greek proverb.

Gossip is a great unseen evil. It is a luxury no one can afford.

ILLUSTRATIONS

A Blue-Print of the Future

James 4:14. "Ye know not what shall be on the morrow."

A recently dedicated specimen of mural art depicts the crumbling monuments of the past and the developments of the present. The central figure, according to the description, holds a blue-print of the future.

A blue-print of the future! And he looks so confident as he studies it. We would have expected a perplexed expression. But perhaps it is just the future as he imagines it will be.

If the Omniscient One had handed him a blue-print of the future, the poor fellow would most likely have said, "I cannot make anything of it. I cannot understand. Stay with me, Lord, for without Thee I am lost."

We cannot see far. People who might have endeavored to foretell the events of the Nineteenth Century, had they lived long enough, would have been surprised and humiliated as it unfolded its glamorous and marvelous progress.

And in the first part of the Twentieth Century the march of science has gained breath-tak-

ing momentum, so that no one with any claim to sanity would presume to hold in his hand a blue-print of the future.

We simply try to keep step, do the best we can, and trust in the over-ruling providence of Him who knows. In this bewildering age we certainly need a great faith.—By Arthur B. Rhinow in *The War Cry*.

By Faith They Meet

Psa. 95:6. "O come, let us worship."

A small and rather frail woman attended her little place of worship in her English community with great regularity. Even the black-out rarely kept her away from church services. But it was quite touching to observe that this systematic person sat upright, and never settled into the corner of the pew—though there was an unfilled seat.

The time was when her husband sat at the end of the pew. Then, when he entered the heavenly temple, a young lad took his father's place in church. Now that the lad was in active service for his country, the mother left the seat vacant.

One Sunday, as the mother of the young man and the one who related the incident walked a little distance together after the church service, the mother began to talk about her boy. "I had a letter from Arthur on Friday," she said. "He is still out East. He told me once again that in spirit he sits by me in church every Sunday; and he says that the inspiration of this place, its prayers and its praises and its fellowship, and most of all its worship, are with him now, and are sources of strength for his soul."

Her smile became radiant as she talked about the absent lad. Then her voice was low as she said: "We are far apart, but in spirit we are very close . . . and isn't it comforting to know that we both kneel at the feet of the same Lord?"

Both the young soldier and his mother had a common bond in their memory of the services of the sanctuary; and this memory gave to each of them spiritual comfort. Canon Hugh Stowell well expressed their feelings when he wrote:

"There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common mercy-seat."

This Year's Wish

Psa. 5:3. "In the morning will I direct my prayer unto thee, and will look up."

For this year's thought, let us have "A Morning Wish" by W. R. Hunt: "The sun is just rising on the morn of another day, the first day

of a new year. What can I wish that this day, this year, may bring to me? Nothing that shall make the world or others poorer, nothing at the expense of other men; but just those few things which in their coming do not stop with me, but touch me rather, as they pass and gather strength.

A few friends who understand me, and yet remain my friends.

A work to do which has real value without which the world would feel the poorer.

A return for such work small enough not to unduly tax any one who pays.

A mind unafraid to travel, even through the trail be not blazed.

An understanding heart.

A sight of the eternal hills and unresting sea, and of something beautiful the hand of man has made.

A sense of humor and the power to laugh.

A little leisure with nothing to do.

A few moments of quiet, silent meditation. The sense of the presence of God.

And the patience to wait for the coming of these things, with the wisdom to know them when they come."—*The Barnstable Patriot*.

An Illustration Long Remembered

Prov. 15:16. "Great treasure and trouble therewith."

The following letter indicates how an illustration long remains in memory:

To the Editor of the British Weekly.

Sir: It is more than fifty years since I heard George MacDonald. I remember his sermon more clearly than any I have heard since. His text was—"Behold I stand at the door and knock." In very fine language the doctor drew a picture of an old man alone in his cottage on a wild and bleak moor. Across the only door in the room a heavy wooden chest was drawn containing the "gathered gold" of a lifetime.

A terrific storm was ranging without, threatening to bring down the roof on to his head. During a lull in the storm a gentle knock was heard at the door and a pleading voice was heard. "Open to me, or you will be lost." But that meant moving the box, and this might be a thief coming to steal it. Another louder blast, and again the pleading voice "Open the door," but the trembling man clung to his hoard; then with a loud noise the roof and walls fell in, and the miser and his gold were buried under the ruins.

I have heard many fine sermons since, but none more striking and arresting. A. G.

"What About Duty?"

Luke 17:10. "We have done that which was our duty to do."

Once when Pasteur, the great French scien-

tist, was working in a cholera ward during a cholera scourge, someone marveling at the risks he took in the course of his experiments spoke to him of the courage needed to make investigations under such conditions. Pasteur's quiet reply was "What about duty?" spoken in a tone that the inquirer said was worth many sermons. Pasteur, in his scientific research, was loyal to the stern voice of duty. To investigate disease, to try and find cures, and then to alleviate human suffering were his life work. To that he held himself dedicated. No true scientist, any more than a true soldier, would think of flinching or of running away because there were risks.

It was by obedience to the voice of duty that he made his great discoveries and did so noble a piece of human service. It is the only royal way. Disobedience to that voice leads to no good or fine end. It is the way not of light but of darkness.—*F. C. Hoggarth*.

Watching the Winding Brook

Prov. 18:4. "And the wellspring of wisdom as a flowing brook."

An address before the Torchlight Service of the graduating class of Colgate University of 1937 was delivered by James C. Colgate, a graduate of 1884. This aged man, who has devoted his life to business, closed his brief remarks to the graduates, as he addressed them as "My Boys," with these words:

"Have you ever seen a brook twisting its way through a swampy meadow, sometimes turning back on itself but under the resistless power of gravitation always progressing towards its ultimate goal? Look back over history and you will recognize that as a picture of human development turning back on itself, twisting and winding, but under the pressure of an unseen power ever moving towards its final goal."

Faith in a Greater Power

Mark 11:22. "Have faith in God."

Without faith in a power greater than ourselves life seems a chaotic mystery, without purpose and with little hope. In the words of the Preacher: "Vanity of vanities, all is vanity," or, as another has put it: "A monster then, a dream, a discord!" Given that faith, life has a meaning and we can see through dimly, a plan or purpose toward which we are privileged to be co-laborers.—*James C. Colgate*.

Nature Cannot Supply the Need

Heb. 7:25. "Wherefore he is able also to save them to the uttermost that come unto God by him."

Man's spiritual needs can never be fully met by nature alone, as indicated by the Rev. Leslie D. Weatherhead in "Jesus and Ourselves." He there writes:

"Do you suppose I could help some man, who came to me utterly bowed down with a sense of spiritual failure, by saying to him, 'Go to the Isle of Man for a week: the mountains will forgive you your sins, the dawn will fill you with new life, the flowers will make your soul clean and fragrant, the sea-breezes will cleanse your secret impurity of soul? No! He wants something that nature can never give him; Some One to whom nature will never introduce him. He wants a personal Saviour.'" —(*The Abingdon Press.*)

Thinking of the Next Man

Luke 2:4. "Look not every man on his own things, but every man also on the things of others."

The day before an engine-driver was to retire he was seen to be polishing his engine with a will. A porter, seeing this, said: "Why go to all that trouble when someone else will take your place tomorrow?" "It's like this," replied the driver, "I want the next man to know I did my job until the last minute, and did it joyfully." Some day we all must lay down our work, but only the heart which knows God can carry on joyfully to the end.—*The Christian Herald, London.*

Making or Faking

James 4:14. "What is your life?"

When asked if she had any philosophy of life, a woman who had been having a hard time replied: "I think life is what you fake it, not what you make it." A few days later she explained that she had simply been trying to say something clever and amusing. But another working woman presented a saner view of life, when she heard this retort, by answering: "You can't fake life if you want to have any respect for yourself."

Those who make life are winners; those who fake it are always losers.

Wrong Words Are Costly

Prov. 6:2. "Snared with . . . words."

A few words, wrongly used, will cost the people of Montana one hundred and ten thousand dollars during 1937-38, it was estimated. The State Equalization Board held Montana's new chain store tax bill void because a clause read: "Be it enacted by the people of the state, etc.," when it should have read; "Be it enacted by the legislative assembly, etc."

Words, rightly used, have a peculiar and significant value.

Back to the Wall

Rev. 3:8. "Behold, I have set before thee an open door."

The other day I saw a ship with its back to a wall. It had churned its way up a canal and could go no farther. Neither could it turn

around. The way was blocked by a solid wall of concrete. Its case looked hopeless.

As I watched the ship in distress, I thought of many a person of my acquaintance who, at one time or another, had seemed to be against a wall. As far as they could see, there had been nothing ahead—no job, no future that amounted to anything, no chance to complete school.

As I thought and watched, another wall slid into place behind the ship. Matters were worse than before. The ship was completely hemmed in.

Then something else happened. The ship slowly but surely began to rise. It rose until it was above the wall in front. Majestically it sailed out onto the higher level of the canal.

What had happened? Had the ship resolved to surmount the wall? No, the captain of the ship had had faith in the unseen power which had built the canal and controlled the canal. He knew that that wall had a purpose. Somewhere behind the scenes a man had turned a valve and let in the water. The power of the water had lifted the ship.

I have seen the same thing happen to persons. They have faced a wall, but have had faith in the power that made that obstacle. They knew it had a purpose. They waited and worked and believed.

Their waiting was not in vain. Slowly they were lifted, by a greater power, above the wall of circumstance to sail on, stronger because of the wall which had seemed to hinder.—*Howard Williams, in the Young People's Weekly.*

God's Children Have Wings

Psa. 18:10. "He did fly upon . . . wings."

A great wind comes along and begins to twist the branch of a tree on which a little bird is sitting. The bird does not become excited, but says: "Well, let the winds twist me off. I've got wings."—*Dr. E. Stanley Jones in The British Weekly.*

Whither Bound?

Matt. 6:21. "For where your treasure is, there will your heart be also."

Once D. L. Moody was preaching on the text, "Where your treasure is, there will your heart be also," and summed up the thought in these words: "If you find a man's household goods on a freight train, you can be sure to find him on the next passenger train."

Saying "No" in the Church

Not only must the preacher have the courage to say "no" to different organizations

outside of the church, but the preacher needs to say "no" a great many times even to organizations and people within the church for the good of the church and the preacher as well. Just as on the outside, so on the inside, there are dozens of different calls being made on the preacher. A great many churches will make of their preacher just a water boy if the preacher will allow them to. He will be asked to run a taxi and take members of the Ladies' Aid home from their monthly meeting. He will be asked to set up tables for the Missionary Society, and help to wash dishes after some other organization has had its meeting. If the preacher can not say "no" he will find his time being taken up doing secondary things.

It would be well for each preacher to remember the words of our New Testament, "This one thing I do." The preacher's task is to preach, to care for sick souls. Let the preacher be free to do this work. What is more, if the preacher does have the courage to say "no" once in a while the church as a whole will respect him more.—*Christian Standard*.

A Sermon in Song

Rev. Fred Masters Holloway planned a song service on the Theme, "Meeting the Challenge of the Everyday." The whole service was carried out in song, suitable to carry out the thought in the theme. This idea might easily be adapted in any congregation. The privilege of suggesting songs to carry out definitely troublesome things in everyday life might be offered the congregation on the choir, and the service built on this basis. Your congregational and Sunday School music library will contain enough titles to make up an interesting and helpful service.

Steel, Not Clay

II Tim. 2:3. "Thou therefore endure hardness."

Dear Father, may I ever be
A bit of steel at work for Thee.

May I be more than potter's clay
Changed by each obstacle, I pray.

Hammer and forge and bend me 'till
I am a tool to do Thy will.

Full well I know an artist may
Devise a vase from plastic clay.

I pray I may a crow-bar be,
Able to lift humanity.

The slightest jar may serve to spoil
The finest vase of the potter's toil.

May I a pick-axe temper bear,
To dig God's truth hid everywhere.

—John H. Hanger.

Practical Gratitude

I Thes. 3:9. "Thanksgiving . . . for all the joy which fills our souls" (Weymouth).

A widow with six children lived in Camden, New Jersey, and the family was destitute. Her husband had died as the result of an accident, and in the final settlement she was awarded the sum of twenty-five thousand dollars. Meantime she had received nearly two thousand dollars from the State Bureau of Pensions.

The first thing the woman did, on receiving the money, was to return to the State what she had received. "I am so grateful for what the State did," she explained, "that I want to give this money back so that some other widow may benefit by it."

Such a story makes pleasant reading, and reveals the unselfishness, honesty, and gratitude which may often be found in human nature.—*W. J. H.*

BOOKS

PASTORAL PRAYERS for the Church Year.
Samuel J. Schmiechen. Abingdon, 144-P. \$2.

Many ministers use special prayers for calendar Church year. This volume will be very helpful in conducting public worship. Dr. Schmiechen is co-pastor of St. Paul's Evangelical and Reformed Church, St. Paul, Minnesota. He has been a member of the Liturgics Committee of his denomination. A splendid index is added enabling the user to turn immediately to the prayer desired.

—W. Franklin Harkey

LUTHER on VOCATION

Gustaf Wingren. Muhlenberg. 256-p. \$3.50

In this volume one of Sweden's leading theologians discusses Luther's statements about vocation with his basic theology. The study is exhaustive and is done with a clear understanding of the fundamental ideas of Luther with regard to life and vocation. The book is divided into three parts, I. Earth and Heaven. II. God and the Devil. III. Man. The author is professor of Systematic Theology at the University of Lund. The translation is by Dr. Carl C. Rasmussen. The book should have a wide circulation not only among Lutherans but among all who seek to find a clearer view of how man is to serve his fellowman.

—W. Franklin Harkey

1500 THEMES FOR SERIES PREACHING
William Goolooze. Baker. 156-p. \$2.50

There is nothing that will so enrich the preacher's knowledge of the Bible and, incidentally, improve the knowledge of the congregation as serial preaching. Dr. Goolooze suggests that his book's best use will be in "adaptation, suggestion and discovery of other series on the part of the reading minister." Used in that way it will be of immense help.

—W. Franklin Harkey

DESIGN FOR PREACHING

H. Grady Davis. Muhlenberg. 307-p. \$4.75

Any minister will acknowledge that there is always much more to learn about the art of preaching. In this book, the author who is Professor of Functional Theology at Chicago Lutheran Seminary, gives us a volume which will be of great help to students of theology of all ages. "Preaching", says the author, "is more than simply saying what a man has to say. Preaching is communication: not just talking at people, but sharing with them." The book deals not only with the theory of preaching but includes practical discussions concerning the formation of the sermon, its illustration and content. Dr. Davis has given us a book that will be of great help to all preachers who want to be better preachers. A fitting index is given that will enable the reader to turn to any of the topics discussed.

—W. Franklin Harkey

ST. PAUL'S JOURNEYS in the GREEK ORIENT. Henri Metzger. Philosophical. 75-P. \$2.75

The author of this very readable book is a former member of the French School in Athens and of the French Institute at Istanbul, and Lecturer at the University of Lyons. He tells of Paul's missionary journeys and throws much light on the times and customs of that day. The book will be of special value to the minister and the Sunday School teacher. A Chronology of the various missionary journeys is also given.

—W. Franklin Harkey

THROUGH TEMPTATION. James H. Hansen. Augsburg. 78-p. Paper bound, \$1.50.

This is a book of "Meditations for Lent, - 1959" by the pastor of Zion Lutheran Church, Glendive, Montana, graduate of St. Olaf College, Northfield, and Luther Seminary, St. Paul, Minnesota; the son of Dr. Arthur E. Hanson, President of Northern Minn. Dist. of the Evangelical Lutheran Church. "Through Temptation," says the author, "was not thought of at first as a book. Rather, as a parish pastor, I felt the whole concept of Temptation was worth considering with my congregation. (So many non-Christian notions have crept into our understanding of Temptation.) The 7-Chapters are aimed to bring us back to the original meaning of the Biblical meaning of the words.

THE SIGN OF THE CROSS (Lenten Sermons) by O. P. Kretzmann, Concordia Pub. House, Paper Bound, 86-p. \$1.25.

These nine sermons on "The Sign of Forgiveness, Peace, Understanding, Agony, Decision, Mystery, Power, Finality, and His Presence," should prove a real help to any

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THE DIGNITY OF THE UNDEFEATED, and Other Sermons, by Charles F. Jacobs, The Christopher Pub. House, 1140, Columbus Ave., Boston 20, Mass. 174-p. \$3.00

The author, Dr. Charles F. Jacobs, the youngest of four brothers, all ordained ministers, has been pastor of the First Congregational Church, Waterloo, Iowa, since 1941, and did most of his studying in Missouri and Illinois.

Here is how two outstanding authorities, in two different fields, have responded to this message: "The clamor of the hard-sell hucksters, patent medicine vendors and news commentators has risen to such a pitch that some have become convinced that the still small voice of God cannot be heard unless amplified. Chas. F. Jacobs is not one of these; he has discovered a technique that is old and new, yet as old as man. He takes from contemporary writings, vivid stories about people who look, talk and live like us and shows that these are modern parables. The still small voice says the same things it said long ago, but how fascinating to hear it coming from contemporary lives and current literature.

"Jacobs has selected stories about men and women charged with the elemental polarities of darkness and light, life and death, good and evil, love and hate. He shows how the sensitive inner ear still can hear above the storm, above all confusion and pain, the guiding and reassuring voice of God. It is a

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sor of Neurology, University of Ill., School of Medicine.

The 12-chapters, beginning with "The Dignity of the Undefeated," "When The Dream is Wrong,"—are equally intriguing, and should be helpful to every reader.

I BELIEVE IN IMMORTALITY, (Know Your Faith Series) John Sutherland Bonnell. Abingdon Press, 96-p. including Index and Texts. \$1.25

In this inspiration series, well-known religious leaders discuss important areas of the Christian faith. These books are written in simple, nontechnical language to help answer every person's questions about his beliefs and to aid in strengthening his faith.

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"a Christian believes in life after death," and what this belief means in his present life NOW. The six chapters are; Immortality; Certitude of Eternal Life; Skepticism and Faith; Body and Soul; Power of The Resurrection; a Personal Confession of Faith. Here is a series of volumes which — should be "must reading" for every professed Christian.

I BELIEVE IN JESUS CHRIST, (Know Your Faith Series) Walter Russell Bowie, Abingdon. 80-P. \$1.25.

The chapters in this volume of this important series: "How Do We Know Jesus", "Jesus, the Man Men Loved", "Life in the Light of God", "From Tragedy Into Triumph", "Power of the Living Christ", "Christ in Our Present World."

DOOMED SLAYER OFFERS EYES to BLIND PERSON

Murderer Edwin Ray Dockery, scheduled to die in the electric chair March 5, 1959, is offering his eyes to a blind person and his body to a medical school, according to a report from Decatur, Ala., Nov. 24, 1958.

Dockery is reported to have said he was making the donations "in the belief that my eyes will live to show some person, who heretofore had not the ability to see, the beauty that is on this earth."

Church construction set a new record during October, totaling \$81,000,000 and breaking by \$1,000,000 the record for the month, established in 1957, the Departments of Commerce and Labor have reported. The spurt in October, 1958, building activity carried total church construction for the first 10 months - of 1958 to an estimated \$704,000,000, only \$14,000,000 less than for the same period of 1957, an indication that the effects of the recent business recession have been shaken off. Church construction was not affected as much as other types of building activity by the business slump, dropping only about 5%.

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—Exchange

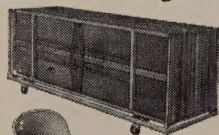
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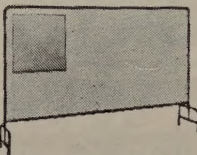


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SPECIAL DAY PAGEANTS

There have been requests for "Special Day Pageants", by Kennedy & Bemis, A.S. Barnes, \$1.50. We have one copy left to-date. Assume publisher can supply them.

GROUND-BREAKING With SPOONS

Children assisted in the ground-breaking for the education building of Newburg Christian Church, by using spoons instead of shovels, according to a report from Louisville, Kentucky, November 24, 1958.

WHERE TO BUY CHURCH EQUIPMENT



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